

THE BAPTIST.

BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, NOVEMBER 29, 1900.

VOL. III, NO. 3.

We greatly sympathize with brother and sister Mize of Shelby, in the loss of their only son, Guy, seven years of age.

Bro. E. H. Garner has resigned his pastorate in Wilkins County, and is awaiting the Lord's direction as to where he will work in the future.

Bro. E. H. Garner writes: "We have just passed through a terrible cyclone. My house unroofed and much damage done. Our church was blown to pieces, and several of my neighbors suffered much less, no lives lost here."

Bro. E. L. Wesson will continue in the pastorate at Sardis for half his time, and give the other half to Coldwater. This leaves Duck Hill without a pastor.

Rev. J. F. Michel has resigned as President of the Manatee Normal Institute, and will now devote his entire time to the ministry. We are rejoiced that he can do so.

Brother E. L. Jones, of Lucknow, takes THE BAPTIST and reads it closely. He came into our office this week and handed over the very back numbers, for which we asked the week before.

We learn through a letter from Miss Bell Stigler, that brother J. F. Tull has been recalled at Lexington, and will from next January 1st, divide his time between that place and Durant.

"When the righteous rule the people rejoice; but when the wicked rule the people mourn." According to this antithesis, Mississippians should to-day greatly rejoice over the honesty and manliness of their governor. None who know him are surprised at his course, but only gratified. We had the honor of knowing Mr. Longino in the ups and downs of student life in college. Here he was always true. Since, we have known him as a private citizen, judge and Christian, and in none of these relations was he ever found wanting. So, to find him moving on a high plane in the administration of the affairs of State, as chief executive, is just what those who knew him best expected. But one can be most highly gratified over what he most ardently expected.

Let all Christians fervently pray that our worthy brother, the Governor, may have wisdom and grace to resist every temptation, and steer the old ship of State safe into the haven of honor and prosperity.

The Mississippi Synod, which met last week in Hattiesburg, elected Rev. J. H. Nall, Moderator. A good deal of business was transacted. Among other things, the matter of dividing the Synod was discussed, on the grounds that the territory is too large. The Synod will overture the Assembly to this effect.

Turkey rejects Dr. Thomas H. Norton, recently appointed by President McKinley as American consul at Harpoort. But notwithstanding Turkey's opposition, Dr. Norton has been directed to proceed to his post. To look into this matter, the United States battleship, Kentucky, has been ordered from Naples to Smyrna. Possibly the outcome of this affair will leave Turkey wiser, to say the least about it.

The following telegram from Brother Low of Utica brings sad news: "Pity us, our new beautiful church building is in flames. The Lord reigns."

J. L. Low."

In this hour of affliction, Brother Low and his good people will have the sympathy of the whole brotherhood.

Their house was right new, pretty and complete in all its appointments, and was an expression of sacrifice and devotion unsurpassed in the history of church building in Mississippi.

We trust it was insured, and shall expect to hear of their rising up as a man does when his home goes up into flames, and build again.

After all the ado about Dr. H. M. Wharton obtaining money under false pretense, it begins to appear that the Doctor acted in good faith all the way through. Sometime ago Miss Clara Somers deeded to Dr. H. M. Wharton a piece of property, which he subsequently mortgaged for a loan of money. The charge is that he could not legally or morally use said property for such a purpose. But it now appears that the deed Miss Somers gave him was without conditions, leaving him to use the property in any way he might deem best. We feel much relieved now that the court in Trenton, New Jersey, has quashed the indictment against brother Wharton, which vindicates him from the charge. We always rejoice in the vindication any innocent brother. We trust this experience of Dr. Wharton's will not retard his great work, but will work out good for him and his enterprises.

CHRIST'S MISSIONARY METHODS. By O. P. Gifford, 12 mo, 23 pages. Price, 10 cents. American Baptist Publication Society, 1420 Chestnut St., Philadelphia.

This first paragraph in the little book is worth five times the price: "Between the mount of Vision and the mount of Fulfillment there stretches the wide, deep valley of sacrifice, service and suffering; the way of crossing this reveals the method and character of the one passing from mount to mount. Many have visions, a few have fulfillment; but the price paid in the valley tests the character. The two main points are *Christ the Great Teacher* and *Christ's Sacrifice of Life*.

THE DRIFT OF BIBLICAL RESEARCH, PAST AND PRESENT. By Ira Maurice Price, 12 mo, 32 pages. Price 10 cents. American Baptist Publication Society, 1420 Chestnut St., Philadelphia.

This splendid address was delivered at the National Baptist Anniversaries, at Detroit, last May.

Under the three heads: *The Great Periods of the Past*; *The Modern Period*; and *Some Permanent Results of Modern Methods*, the author sets forth with great clearness and force the drift of modern biblical research and some of its valuable permanent results. It is a valuable treatment.

On last Saturday, one J. E. Gibson, a contractor from Logansport, Indiana, while in the office of Governor Longino, stated and insisted, that a scheme had been formed in Chicago, by which a fair letting of the contract to build the new State House would be defeated. The Governor disclaimed any knowledge of such a scheme. Finally, Mr. Gibson gave the Governor to understand that if he, as Governor and member of the State House Commission, would secure the contract for him (Gibson), that he (Gibson) would reward him amply in money, as he had money, and plenty of it. At this juncture, the Governor ordered his Secretary, Mr. Coman, to telephone for a policeman, and soon Mr. Gibson was in a cell in the city jail. In a few hours, a preliminary trial was had before Justice Fitzgerald, who released the accused on a bond of \$5,000, signed by Dr. S. S. Carter and O. J. Waite; the former president, and the latter cashier, of the First National Bank.

The Governor was mistaken, and Mr. Gibson disappointed and embarrassed. Mississippi's Governor is not a mercenary, but a man of sterling integrity.

THE BAPTIST.

To the Officers And Members of the Mississippi Baptist Young People's Union When Convened
In Clinton, Nov the Sixth.

GREETING.

I am now engaged here in a protracted meeting, and hence am unusually pressed for time. Yet because of my abiding interest in the young people's movement in Mississippi, I embrace this opportunity to convey to you my most cordial salutations. Allow me to congratulate you on the abundant success which is attending your efforts toward the thorough organization and Christian training of your forces, that you may do more successfully the great work before you at home, and at the same time take an active and prominent part in spreading the Gospel throughout the whole world. The opportunities and possibilities which lie out before you are beyond all human calculation; may you, by the help of the Lord, fill up the full measure of your responsibility. It would be a joy to my heart to meet with you and partake of the social and intellectual feasts, also the spiritual uplift which will most certainly attend your meetings. This happy privilege is denied me, yet I shall be with you in spirit, and will pray with you and for you; that this, your last meeting of the closing century, may be one long to be remembered because of the mighty power and manifest presence of the divine Spirit in your midst, pervading and directing all hearts to the glory of God and the advancement of the Redeemer's kingdom on earth.

Your program is no doubt full, and hence your time is precious; I therefore beg your attention to only a brief statement of the condition and outlook of the Lord's work in the land of the Aztecs. One of the charges brought against the apostles was, "They have turned the world upside down." That is what we are trying to do, because we find here so many characters, creeds, and customs, turned wrong side up. In our work a number of changes and advances have been made this year, two new and important fields opened and manned. Rev. R. W. Hooker went to Leon in January to rent a house and open work, but only a few days ago did he succeed in getting a house. The opposition to the Gospel there is very bitter, yet, by his patience, perseverance and piety, Brother Hooker has shown that he possesses in a high degree the characteristics necessary to a missionary's success.

Mrs A. OrWatkins is recovering from a serious illness. Twenty-eight persons have been baptized at Durango this year and ten others approved for baptism. This field was opened up by Brother Watkins, whose modesty keeps him from telling his home brethren many good things about his work.

The Coahuila Association has employed its own missionary for the coming year, to be supported entirely by the churches of the Association. Eighty-two persons have been baptized on the Zicatela field since Mr. Berumen took charge eighteen months ago. Thirty-two have been baptized into the fellowship of the Guayameo church since January 1, and ten others approved. Seven candidates were approved for baptism by Brother Mahon last week at Lerma. The congrega-

tions at Morelia are small, yet the church is in a good spiritual condition. We have begun a month's protracted meeting and are closing up the second week, preaching every night and doing Bible and tract work from house to house during the day. Many people have never seen a Bible and some do not know what it is. There are six or eight persons in our congregation who seem ready for baptism, but we try to be very careful in receiving members.

If the Lord wills, the writer hopes to make a six weeks horseback trip through the Torrid Zone to the Pacific Coast in January and February. He feels strengthened and encouraged in his work, because he believes his brethren at home are praying for the spread of the Gospel in Mexico.

Now, "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion forever and ever, Amen."

J. G. CHASTAIN.

Some Notes.

TO THE BAPTIST:

Through the summer and fall I was so very busy holding meetings that I could not report from Tennessee. But I never failed to read THE BAPTIST.

Let me say just here, Bro. Bailey, that your paper is "growing in grace." I have never seen a paper improve so much in one year as yours has during the last twelve months. Especially do I admire the Notes of travel by Dr. Ellis. I enjoy them immensely.

Since I've been in this State I've taken a course in the Southwestern Baptist University; have been pastor of four churches; have organized two churches; ten Sunday-schools; have had 100 professions in my meetings; have baptized people aged 12 to 73, weighing 100 to 200 pounds, including Methodists, Presbyterians and Campbellites. Much of this I did as missionary of the State Board of Tennessee Baptist Convention, of which that noble, wise and efficient Dr. A. J. Holt is Secretary. As a mission board secretary I do not think he has a peer in the land.

My meetings were held in railroad and river towns, except a few in the country.

I am now happily domiciled in a beautiful river town of about 2000 people, where I preach every Sunday. My experience teaches me that river towns are the most unfavorable places in the world for heart-felt religion.

Some of you preachers down in Mississippi,

in the verdant hills of that beautiful commonwealth, get out on the rivers and see how much the religion of Christ you can find.

On this Tennessee river, from Florence, Ala., to Paducah, Ky., to my certain knowledge there are fewer Baptists than on that much space anywhere else in the South. And still worse, those who belong to different denominations, Baptists and all, are so completely absorbed in politics and money, that they leave the religion with the women and children.

The people of Tennessee treat me like a son of royalty. But I am a native Mississip-

pians and love that dear old commonwealth so much, that if you give me a call I shall go henceforth and immediately, if not sooner.

Much success to your excellent paper, your Mission Board and your Mississippi College.

M. R. COOPER
Savannah, Tenn., Nov. 13, 1900.

Here, There and Elsewhere

The writer is "home again," and notes the "signs of the times." (1) Our churchs are planning for a great Baptist Union meeting, to be held with the First church, because of its largest audience room and central location. It is to begin on the fourth Lord's day in this month, under the conduct of Dr. Broughton, of Atlanta, Ga. (2) Bishop D. W. Bodell, of Whistler, Ala., was to preach next Sunday at Forty-first Avenue church, which is pastorless but has had to return home on account of sickness. (3) Good Bishop L. R. Burress, enroute to his home, was stopped here by a sudden attack of his recent disease.

So much for here; now a few words about there and elsewhere. As the last shall be first, the reception given by the Jackson Union to delegates returning from the B. Y. P. U., must be mentioned. (1) It was as kind as considerate and enjoyable. (2) Some of us had a long and pleasant conference with Editor Bailey of THE BAPTIST, about his work and prospects, and found him quite encouraged. (3) A number of our company were able to go out to the Orphanage, and were delighted with their visit. With the water question settled, brother and sister Foster are not only happy, but have unfailing hope for the future.

But what about the elsewhere? Well, that is hard to write about, with justice. We allude to the B. Y. P. U. Convention at Clinton. It is saying a great deal to state that it was a better meeting than that at Canton last year. The central subject discussed was Missions, and it was presented in all its phases, with the deepest interest, earnestness and feeling. The attendance was very large, including young people from various parts of the State; the students of Mississippi College and the girls from Hillman Institute. Prof. Hailey had organized an excellent choir for the occasion, which did valuable service, and the several solos, duets and quartets were duly appreciated.

Clinton is justly noted for its hospitality. There were people who wondered how its citizens could accommodate so many expected visitors. They never doubted their ability, and after all were provided for, had room to spare. This scribe was domiciled at Mrs. Lewis', and received every possible courtesy. Our old friend, Bro. F. R. Carliss, was there also, and we had the charming company of that estimable gentleman, Dr. E. E. Chivers, of the B. Y. P. U. A. As time did not permit visits to the few friends of other days still living in the ancient village. Over half a century ago, the writer rambled over the hills and tariel often in towns and regions round about.

L. A. DUNCAN.

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Questions and Answers.

[Conducted by A. J. Fawcett, D. D., Hazlehurst, to whom all queries should be addressed. Make the questions short, simple and practical; let them pertain to church polity and biblical interpretation.]

Sister Kate E. Owens, of Liberty, wants to know what is meant by this Scripture:

"But I have prayed for thee, that thy faith fail not, and when thou art converted strengthen thy brother." Luke 22:32. The most probable meaning is, Peter, though a saved man, was weak, and the Lord knew it. Hence his words were designed to prepare Peter for the ordeal through which he was soon to pass. Hence the Lord prayed, that his faith might not fail entirely; for the Master knew that it would partially fail, as it did. See verse 60.

The Master prayed for all the disciples. John 17:9 and 15. There was a special need that he should pray for Peter, because of his weakness, that his faith might not fail entirely; and it did not. See verse 62.

The Master knew that His prayer would be effectual, hence He said, "When thou art converted strengthen thy brother." Which means, when he was "brought back as a penitent disciple," that he should use his experience in fortifying his tempted brethren.

By reference to Acts 2:14-47, it may be seen how fully the prayer of the Master was answered, and how thoroughly Peter did his work. By reference to 2 Pet. 1:14, 15, we may learn with what heroism Peter later looked forward to his martyrdom.

Bro. W. L. A. Stranburg, Coffeeville, Miss., wants to know:

1. "What is the purpose or work of the church of Jesus Christ?"

Answer: The crowning work of the church of Christ is to glorify God in giving the gospel to the lost. See Matt. 28:19, 20, and John 17:18. Hence, all the church is, and all the church does, and all the agencies the church employs, ought to be consecrated to the accomplishment of this one great central purpose.

2. "What is the purpose or work of the B. Y. P. U.?"

Answer: Its work is designed to be a consecrated agency in helping to do the work of the church. Just the same as the Sunday School or a Mission Board, and association or convention.

Baptism And Salvation.

E. L. WESSON

All Baptists admit the importance of baptism as a duty, a command which tests the faith, and believe that every true believer in Christ will obey the injunction "Be baptized," if circumstances permit and the truth concerning the ordinance is understood. But no Baptist believes that one has to be baptized in order to be saved. Obedience expresses a living faith, but does not produce it. "It is written, I believed and therefore have I spoken; we also believe, and therefore speak." —2 Cor. 4:13. That expresses our belief concerning the faith that receives salvation.

The speaking did not make them believe,

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but the believing did make them speak. So it is with every real Christian act, faith working by love impels the action.

Therefore, the faith, so called, that does not move to obedience—circumstances permitting, is not faith, but mere mental assent. Another fact is this: Obedience produced by fear of punishment, and not by loving faith, is not the obedience of saving faith, but of slavish fear, and bespeaks one under law, and unconscious of the liberty of saving grace.

It is a fact—as James declares—that "Faith without works is dead"—no faith at all—but he does not mean that you can unite that dead faith to some bodily act and make of it a living faith. A bodily act cannot produce life. He simply teaches this: Just so sure as one has a living faith, just that sure he will work, as Abraham did. But he does not say that he will be baptized. He is not speaking of baptism, but of how to treat others, etc.; baptism is not even intimated.

Abraham had a living faith, which worked with his works, thus perfecting itself before men, to the glory of God. He was justified, or counted righteous before God by his faith; and justified, or shown to be righteous by his works.

One is purified in heart by faith, Acts 15:9, and purified in life—from dead works—by obeying the truth.—1 Peter 1:22. (The word translated soul there means life).

But granting that all I have said is true, we still have to concede the fact that there are three passages of Scripture, which, taken by themselves give ground for the Romish doctrine that salvation is received in or through baptism.

Mark 16:16 says: "He that believeth and is baptized shall be saved." Acts 2:38 says: "Repent and be baptized for the remission of sins." Acts 22:16 says: "Arise and be baptized and wash away thy sins." The three putting salvation, forgiveness, and cleansing after baptism.

On this account those who contend that one must obey in baptism in order to procure salvation, may be piously honest, and therefore deserve sympathy instead of censure. Some Baptists stumble over these texts. But a few Bible facts ought to convince all that these blessings, though put in statement after baptism in the three texts, are not received in, given for, nor obtained by obedience to that ordinance. Look at the facts.

First, it is a fact that there is not one instance of baptism recorded from the death of John the Baptist until Pentecost. Numbers believed on Christ, see John 11:42, 12:11, but there is nothing said about baptizing them. Now if salvation, etc., were received in the act of baptism after John came, how can we account for the complete silence of Christ on the subject for so long a time? He preached believe, but never mentioned baptism—except in a reference to John and to his sufferings—till after His resurrection. If any were baptized there is no mention of it, but had salvation depended on it, it would undoubtedly have been expressed some time during His ministry. He speaks often of men keeping His words and following Him, but nowhere of baptism after John's death, until His last commission. Think over that fact.

My New Bible.

Well, my old one has been my companion for nearly twenty years, and as I look upon its stained and soiled pages and think of the storms through which we have together come, the many times it has shed light and hope in the death chamber, and pointed us while at the new-made grave to the resurrection. It seemed good that it should be preserved as a precious treasure, an old-time friend yet present with its way-marks of caution, pointing to the paths of safety through coming storms.

But the beautiful new Bible is lying by me while I write. It has my own name inscribed on it in gold. It is just what I needed. It came to our home some evenings since, and with it came a number of my old-time friends, whose memory will ever be sacred for their work's sake, and with them others who have joined the army later.

God bless them all, and may he prosper the old church (Wesson) to which they belong. The spokesman in a few words said, it is yours; and I said, as best I could, thank you. I'll try and use it better than I have the old one.

R. H. PURSER

Second, It is a fact that in Acts of the Apostles there are as many records of people believing and no mention of baptism, as there are of believing and being baptized. For believe without mention of baptism, see Acts 4:4, 5:4, 11:21, 13:12, 13:48, 14:1, 17:4, 12:33.

For believe with baptism, see: Acts 2:48, 9:18 and 22, 16, 10:47, 8, 16, 15, 33, 18:8, 39, 3:5.

If baptism completes faith, and no one is saved till baptized, how shall we account for the non mention of baptism in so many places where people believed; especially such a place as Acts 13:48, where all who were ordained to eternal life believed? If they did not get eternal life until baptized, it was criminal to omit the completing act, but it is a fact that baptism is not mentioned.

In Acts 14:1, a great multitude of both Jews and Greeks are said to have believed, but there is no mention of baptism. If the record told what was done at each time, they were not baptized then. Now put these facts beside the many passages where eternal life and equivalent statements, are connected with faith without mention of baptism, and you will see that the three texts must not be construed to teach that salvation is tied to baptism, because to do so is to charge Christ with criminally neglecting to tell those who believed on him, after John's death, to be baptized; and to charge the Apostles with criminally neglecting to tell those who were ordained to eternal life and believed, what to do to obtain it. You see the point. Baptism is a test of the genuineness of the faith, and one who willingly or willfully neglects to be baptized, shows him self deceiver and unassayed.

Now many of those who are sprinkled have a living faith, as shown by their act for obedience, but they misbelieve—not disobey—because they are untaught. They would obey if not taught something else will do. Their failure to obey affects their reward, but not their salvation. We are saved by grace through faith, and rewarded for works.

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The Endowment.

In Bro. Hurt's article on the endowment of Mississippi College, three plans are stated. Against the first two, very strong objections are pointed out which must be admitted and can hardly be overcome. The gradual endowment plan is said to be the best, to which a great many of us will agree. Possibly other plans, in addition to these, may yet be offered until the plans out number the forces, so to speak, but there will still be objections, and probably well founded ones, too. We cannot reasonably hope to devise a plan that will meet the approval of all. If we are in dead earnest about the matter we must be content with the scheme that pleases the greatest number and forthwith begin.

It is not the purpose of this article to suggest a fourth plan. However, the gradual endowment plan, or either of the other two, must have some well defined method for successful operation. And believing that the gradual plan of endowment would be favored by the greatest number, I wish to suggest one way of accomplishing the desired end gradually with a minimum amount of strain and friction with other work. And, yet, I am aware that many cautious souls will heartily object to what I have in mind for fear of transgressing some law of propriety in our denominational work. Realizing this, I desire, first, to find some common ground upon which we all may stand.

That endowing a college is strictly a business transaction, I suppose all of us will readily admit. The fact that Christian people undertake such a thing does not in any way change its nature. It is true that, in this case, it differs from the ordinary commercial transactions in that the appeal will be to our benevolence and the profits deferred for future generations. Still it is pure and simple business, and it behooves us to consider well any scheme that would be acceptable to us, as Christians, in providing money for any other purpose.

Now let those who are willing to make annual contributions to the endowment fund carry as much life insurance with some company whose stability cannot be questioned, as that contribution will purchase. Here are some advantages:

(1.) The same amount contributed in this way will produce far more than if made direct to the college. For under either the Limited Payment or Ordinary Life policies the amount of premiums never equals the face of the policy. And those who die during the first eight or ten years would have created a fund that would have been utterly impossible for the college to have done by investing the annual premium had it been placed direct with its authorities.

(2.) This plan will not prevent those who are unable to undertake even a small policy from contributing direct to the college. In deed, these contributions could be appropriated, when received by the college, inasmuch as they could have to invest them somewhere, to insurance on one more lives, which would be as secure and profitable way to invest them as any.

(3.) It may be worked without monopolizing the time of any minister and thus interfering with his true sphere of labor. True, their co-operation in the matter among their own people would be needful.

These advantages suggest others equally as good, but enough has been said for the present. Of course, there are some objections, also that are good. As argued in the outset, no plan will be without its objections. But, as a whole, it is one desirable way to obtain the result.

R. C. BLAILECK.

Subject to Higher Power.

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God."—Romans 13:1.

"Whosoever therefore resisteth the power resisteth the ordinance of God, etc."—Rom. 13:2.

The Gospel was never intended to disturb the relationship of government to subject, but rather to enjoin obedience to government on the part of subject.

It is quite clear from the teaching of the New Testament, that our Lord never attempted or intended to introduce any change into the civil government of Judea when he preached, nor into that of any other part of the world where the Gospel might go. Neither did he disapprove of, or in the least antagonize, the form or workings of the civil government where he preached. He devoted his time to his own Kingdom, which was not of this world. He advocated obedience to the human government by telling the Pharisees to render unto Caesar the things which are Caesar's, and unto God the things that are God's.

"Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King as supreme, or unto Governors, etc."—2 Peter 2:13:14.

According to some of the ablest, most pious and scholarly critics, the expression "every ordinance of man" refers to every human constitution, and comprehends every existing form of government, monarchical or republican. Whatever form of government we may be called upon to live under, it is enjoined upon Christians by our Lord and Master that they be loyal to its authority.

"God works in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm."

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ed is deprived of the right of defence. The law always presumes that the accused is innocent until proven guilty, and it is the mission of the courts to ascertain whether the accused be guilty or not, and not to presume that he is guilty, and so find.

To do justice to the accused, it is essential that he be defended, in order that the truth, "pro and con," be brought out, and the fact be ascertained as to his guilt or innocence. In fact, no jury could arrive at a safe conclusion as to the guilt or innocence of a party accused unless there be a defence.

I believe to disallow the right of defence would be the first step towards the destruction of our free institutions, and Christians should be the last, if ever at all, to sanction a measure pointing in that direction.

J. R. SAMPLE.

From the Enemy's Camp.

"I persecuted this way unto the death, binding and delivering into prisons both men and women."

He had bound many hitherto and was about getting the high priest's commission to Damascus. A persecutor! Pharisee of the "straightest sect?" And these knew not Jesus as one of old knew not Joseph,

"As he journeyed, he came near Damascus . . . and he fell to the earth and heard a voice: Saul, Saul, why persecutest thou me?" "Who art thou Lord?" "I am Jesus, whom thou persecutest." "Lord, what wilt thou have me to do?" * * * Ananias: "And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said, go thy way, he is a chosen vessel unto me." "The God of our fathers hath chosen thee that thou shouldest know his will and see that Just One, and shouldest hear the voice of his mouth."

"God works in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm."

And, "the wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

And Saul was no more Saul, but Paul. A new name and a new heart! "Behold, he prayeth."

A man was once to sleep with a stranger who would come in later. He was anxious as to the safety of some money he carried, but when the other came, undressed and fell upon his knees, he, with the greatest sense of security, went immediately to sleep.

He could not fear one who talked with God. So, Saul was Paul—Paul made meek, yet mighty to the pulling down of the strongholds of Satan by the indwelling God. And when on the verge of life's end, he looked back and said: "I have fought a good fight, I have finished my course, I have kept the faith." And then turned again and looked, and there was his crown hanging ready. From persecutor to defender of the faith he had come; from trials to glory!

"Let us pull some more 'from the enemy's camp.'"

J. E. PHILLIPS.

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Missing the Best.

When we seek for worldly treasure
Delving in the plains below,
When we follow worldly pleasure
Chasing every fleeting glow
Do we ever find the jewels
That we dreamed of in the quest,
Ever feel the thrill and rapture
Of the truest happiness?

When the glow of fame and power
Mocks us with its glimmerings,
And the fierce fires of ambition
Scorch our spirit's downy wings,
Do we ever catch the beauty
Of a fairer, softer light,
Ever feel the spirit winging
Upward to the shining heights?

When the stormy waves of passion
Wreck the sweet peace of our breasts,
And life's bitter failures fill us
With dark doubts and unrest,

Do we ever hear the voices
Of the song thrilled upper spheres,
Ever feel strange, matchless music
Soothing all our human fears?

Ah, while groping in the valley
Following many a beacon mean,
Better were it not to lift the
Face to where the hill tops gleam,
Sweeter were it not to feel the
Spirit cleave the upper air,
Mounting heights, where, all untrammeled
Life is noble, sweet and fair.

ERON OPHA GREGORY.

Good Roads Give Rich Returns.

It is the purpose of this paper to keep in touch with all progressive enterprises that give promise of permanent beneficial results to the people of the country.

This much is due to our subscribers, who number quite as many, if not more than any other paper in the State. The interest manifested recently by the newspapers of Mississippi in regard to "good dirt roads" shows that the subject is engaging the attention, not only of land owners but of all the people who feel concerned in the State's future development.

While no plan of action for the several counties has been presented, the general desire for the betterment of the public roads will no doubt culminate in some shape to meet, improve and correct the present deplorable conditions.

The *Clarion-Ledger* published a letter recently on the subject of good roads, written to a gentleman in this city that presents the question, forcibly and intelligently, and we only wish that it could reach every thinking man in the State.

From it we make the following extracts:

"You will remember our conversation about roads in Mississippi. Such as exist have grown up at the expense of the counties without any design or plan, they frequently and uselessly duplicate each other, often serve as mere farm lanes, needlessly run up hill and down dale without method and have never been either systematically laid out, properly built or drained, nor or they in any sense maintained.

"While I have no definite information on the subject, I presume that the land owners are, with you, allowed, as they have been with us, to work out their taxes. With us that system has led to very great abuses and

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almost total neglect of the roads, and is universally condemned. Several states have abandoned the scheme as wasteful."

"You will find herewith circular No. 19, United States Department of Agriculture, Office of Road Inquiries, from which it will be seen that, in the cotton states the average length of haul 12 miles, average weight of load 1397 pounds, average cost per ton of 2,000 pounds per mile twenty-five cents, average total cost per ton for the whole length of haul three dollars. Also that it amounts to seventy-six cents on each bale of cotton weighing 500 pounds. In 1898-9 Mississippi produced one million, seven hundred and seventy-six thousand and bales. On these alone the cost of haul was at least, one million, three hundred and fifty-four thousand two hundred dollars.

"In Mississippi the distances to railroads are greater than elsewhere in the South, excepting only Texas. The Report of the Interstate Commerce Committee, 'Statistics of Railways in the United States,' 1899, gives the number of miles of railroad per 100 square miles of territory as follows, Mississippi 5.86.

"From a table sent you, you will see that Mississippi exceeds all other Southern states except Louisiana, in the value of products per acre. This exception is accounted for by the excessive value of the product of the sugar lands in Louisiana, but add the lumber industry that is now being developed in Mississippi, and Mississippi gets far more out of her soil (as distinguished from mineral products) than does any other Southern state.

Circular No. 19 of the office of Road Inquiries above referred to, bears date April 4, 1896, and the grand total of the annual cost of hauling from products and lumber on public roads in the United States, there given \$946,414,664, is based on data for the year ended June 30, 1895. In that year the gross sum received by all the railroads in the United States, for not only hauling all freights, but for also providing in addition, the highways (railroads), the vehicles (cars), the motive power (engines), and the drivers (train men), and paying taxes thereon was only \$129,993,462. That is to say, it cost the farmers and lumber men of the United States \$216,421,203, or say thirty per cent more in one year to haul their products on public roads, than all the railroads received for freights of all kinds."

"Obviously, the farmers and the lumber men have more to gain from good roads than from further reducing the excessively low rates of freight charged by the railroads, which must be given a living profit if they are to continue to develop the country. Moreover, seventy per cent of the gross receipts of the railroads are spent in taxes, labor and material, while bad roads return nothing."

Rev. E. B. Miller.

I am glad to see that Bro. Miller has decided to do evangelistic work. He has helped me in two meetings. In my humble judgment he is a safe, sound, clear-cut gospel preacher, desiring to honor God more than to count numbers. Any pastors or churches desiring such services are fortunate if they can secure him.

I cheerfully give this testimony without his solicitation or knowledge.

Yours truly,
S. G. COOPER.

Tupelo, Miss.

a consequence the young people have drifted from the churches, if not from God.

Too much stress has perhaps been put upon pulpit services, to the neglect of the family and the home, and the individuality of the people to be reached.

The "go" of the gospel signifies aggressiveness—not defensiveness. Teaching, in Apostolic times, included house to house visitation. Christ himself taught in the families and in the houses. "Pure religion and undefiled before God and the Father is this" says the Apostle James: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

If the old adage: "Like priest, like people," is true, some of our pastors show unfaithful work; yet they are conscientious men.

The seeming want of success in such work is driving many into the evangelistic field. A preacher must have drawing qualities to fill the pews in these days; it is not instruction hearers seek, but entertainment. Indeed numbers "will not endure sound doctrine"—II Timothy 3:1-5. So the preachers are not wholly at fault.

It is a mistake to suppose that the annual call of pastors is the cause of the most serious troubles. On the contrary, close observers of Baptist matters even half a century ago, remember that indefinite calls were the exception, yet resulted in greater evils. Those who still hold to the annual call claim that they have a right to give their endorsement to the pastor and the pastor should feel better therewith. Most of the changes now-a-days, appear to be from the pastorate.

An increasing number of our churches are pastorless. Why is this? There are plenty of unemployed preachers. One reason is a tendency to build up big churches, especially in our cities; yet our ministry is generally from the small country-churches. Likely we have too many members; if so, that is the trouble. We may have sacrificed quality for quantity; piety for popularity. Another reason: the churches have not been indoctrinated and trained in the "grace of giving."

Too many churches are satisfied with "supplies," and that only once a month. They have no Sunday Schools; no prayer meetings; no stated offerings to the Lord. What every church needs is a leader in each department of its legitimate work, with a pastor to encourage and strengthen their hands. The Lord does not withhold his blessing upon faithful work, be the agency ever so weak.

L. A. DUNCAN.

THE BAPTIST.

Grace.

BY S. W. SIBLEY.

The simplest words have the deepest meaning. Grace! How simple! Any child can spell it, but none save a child of God can appreciate its meaning. The reason for this is as simple as the word: grace is a matter of experience, and none but the child of God has the experience. The text-books can tell us much about grace, but they cannot bring us into the possession and enjoyment of grace. God alone unlocks the door of this hidden mystery to yearning souls.

Grace is God's favor bestowed, in Christ, through faith, upon a consciously unworthy sinner. Every sinner is unworthy, but few realize it. The Prodigal had no felt-need of his father's bread until he came to himself. Now he is unworthy to be called a son; he is willing to be a servant. What follows? The grace of his father's love is freely bestowed. He is caressed, he is clothed, he is shod, and great joy floods the scene of his return. What a picture of God's grace! One that is repeated in every sinner's return to God in Christ.

Man's view of grace determines largely his entire religious belief and life. If grace is bestowed in consideration of service rendered to God by the sinner, grace is no more grace, it is debt. If, however, grace is bestowed upon an undeserving sinner, through faith in Christ as the One who has met all the requirements of God's law against the sinner, then grace is grace. "Ye know the grace of our Lord Jesus Christ that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich."

What a blessing when we know from a personal experience the grace of our God. So many try to mingle their little deeds of vanity and pride with God's grace. Did you ever read the story of Esther? Do you recall the fact of her appearing before the king as he sat upon his throne? It was death to do what she did. Look! She stands before the king. She is condemned already. What will the king do? Ah! he can save his wife by extending his scepter. He extends it. She touches it. She is safe. It was the king's grace that saved her. So God has extended the scepter of his grace to condemned, lost sinners. Will they accept it? God help them.

The source of grace, then, is God's love for a lost world. "God so loved the world, that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life." "Herein is love, not that we loved him, but that he loved us, and gave his Son to be the propitiation for our sins, and not for ours only, but for the sins of the whole world." We love him because he first loved us. But for his love we should never have known his grace.

Elen.

The Lord has given us a great blessing out at Elen, a church five miles southeast of Macon. These brethren have no pastor at present; so I have been going out on the second Sunday afternoon at 3 o'clock and preaching for them for some months past. Last week at their request, I preached for them day and night during the week, with the result that we had a number of professions and thirteen approved for baptism, and Sunday afternoon eleven of them were baptized. Two others approved, being sick.

"Behold what manner of love the Father hath given to us, that we should be called children of God!" Thanks unto God for this unspeakable love! Lord, pour forth thy love into our hearts by the Holy Spirit, so that we poor, undeserving rebels, may taste the sweetness, and realize something of the riches and glory of that grace which thou dost bestow upon all those who believe on thy Son.

Fraternally,

W. C. GRACE.

THE BAPTIST.

November 29,

That Brick Building.

Bro. Jennings and the writer have entered into an agreement that we will do our utmost to raise \$3,000 for the brick building so badly needed at the Baptist Orphanage in Jackson, Miss. The writer is meeting with great encouragement. The Sunbeam Society at Clinton, Miss., conducted by that consecrated Christian lady, the wife of Bro. Geo. Whitfield, well known to Mississippi Baptists as the distinguished son of Bro. Ben. Whitfield, the renowned President of Mississippi College Board of Trustees for so long a time, and of whom it is said by the best Mississippi Baptists preachers now living in the State, that he raised the best family in Mississippi. All of whom came forth from that Christly home fully developed mentally, morally and physically, and are now and have blessed the kingdom of our divine Master with their labors. This excellent lady with her society will raise \$10.00. Also the Clinton B. Y. P. U.'s. Why can't every Sunbeam Society and every B. Y. P. U. Society enter into this plan, and by the end of the year 1900 send up \$10.00 for this work, and gladden the heart of Brother and Sister Foster?

Let every Baptist church in their Thanksgiving meeting of the present month take up a collection, also each Sunday school in Mississippi give \$10.00.

The writer knows the need of the building. He teaches the little children every Sabbath when in Jackson, and the room in which the Sunday school is held is narrow and not of sufficient size. Dormitories are needed to supply the rapidly-increasing number of poor orphans who are being received there. The children there are the smartest and best instructed class in the Bible in Mississippi. God's word is taught daily by their consecrated teachers. There is then being developed the mental, moral and physical nature under the direction of God's word, and fatherless and motherless boys and girls who some day will be a benediction to the State wherever they shall live.

Think of this godly work and its value to our denomination, and let every man, woman and child remember their duty to them, when we shall contribute our thanksgiving to God for his mercies and benefits of the past year.

F. R. CARLOSS.

Notice To Trappers and Hunters!

We have for publication a little book written by Pharaoh C. Thompson of Garden City, Miss., giving his experience coupled with that of Rev. Elias George, of many years in trapping. Mr. Thompson has made a success of trapping and now places his experience in trapping, skinning and stretching of hides, preparing for shipment, preparing baits, etc., within reach of all who may desire to know.

The book can be had by sending the author 75 cents and five cents to pay postage on same; or he will send the book postpaid to anyone who will send him one first-class mink skin properly cured and dried. He will also pay good prices for all fur skins sent to him. Any one can save the price of the book in three or four skins by knowing how to handle them.

Address all communications to P. C. Thompson, Garden City, Miss., Franklin county.

1900,

THE BAPTIST.

"What Went Ye Out For to See"

S. A. WILKINSON.

In estimating the value that Jesus placed upon John's work we are liable to pass over important evidence of Jesus' appreciation of John's ministry if we fail to consider the three questions that the Master asked the multitude regarding John, after John's disciples had been sent away.

"What went ye out into the wilderness to see," and "But what went ye out for to see," twice asked, show us Jesus' appreciation and give us a suggestion as to the cause of John's popularity for it was confessed that he was popular enough to draw crowds from the region where he preached and even from Jerusalem and all Judea and we should like to know the reason for his popularity.

Was he a sensationalist preaching a fad, giving the people light entertainment for an hour? Did he seek to create an interest similar to that created by a street parade? or as a shaking reed, were people impressed to go to see him because forsooth he shook more violently than other reeds growing on the banks of the Jordan, whom men having looked upon for a moment, straightway forgot? The Savior dismisses this view of John's work as unworthy of John and of the people who attended his ministry. John's ministry was not a show. Doubtless many were attracted by his peculiar style of preaching and by his dress and thought to laugh at his expense, but they were so impressed by his message that they forgot the uncommon appearance of the man.

Attraction deepened into interest and they were soon listening to his words.

But why did they listen? Did he come to them as a graceful courtier from Herod's court, with falsehood upon his lips, flattering and cajoling promising much to give little? and did the crowd flock with intense interest about him to get a crumb of bread from the King's table? No. John was a brusque, plain man, by nature and training incapable of flattery and though flattery was the staple coin of loafers in the King's palace, the crowds of plain people who pressed upon each other to hear John would not trust the words of a fawning courtier; but they believed John's words and many of them became his disciples.

Then the Master asks, "But wherefore went ye out?" (Rev. ver.) What interest centered in the man that the people should make the long trip to the Jordan valley to hear him for he did not flatter, but spoke the truth unvarnished and seemingly unwelcome. The answer is this: John knew the deepest craving of the human soul and spoke confidently to the people of One who could satisfy that craving.

Repentance was the keynote of his preaching; as the friend of the bridegroom he was announcing his coming, but men must prepare for his reception by forsaking their sins.

We are often loathe to preach repentance for fear it will decrease our congregation, because the men of this world do not like to acknowledge the possibility of a mistake in their work which serious second thought would imply, but John preached it and men pressed violently into the kingdom.

It is a little strange, that men will boldly affirm that the Church of Christ apostatized, and, at the same time claim, that, the so-called churches set up by men in modern times will not apostatize. We might ask, if the church of Christ went off into Babylon, as some claim, while the man-made societies cannot, then is the work of man greater than the works of God? Of course, Luther, Calvin, Wesley, Campbell and others felt like they were "specifically called of Providence" to do what they did. Perhaps, if there had been a more strict observance of the call of God and the teachings of His word and not so much dependence on "providence," many of the modern so-called churches would never have been born. But we proceed to the examination of the Bible on Baptist Church Perpetuity.

II. "I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me." (Jer. 32:40) We suppose none will presume to deny that this Scripture refers to the New Testament and that the church and "covenant" are indissoluble. Notice (1) This is an everlasting covenant. Everlasting means lasting forever. It therefore follows, that, if at any time all true churches have become extinct, the Lord's promise is untrue. If men, in their ardor for the defense of some pet theory or scheme, may set aside the plain teachings of God's word on this subject, why not on all other subjects and do away with Bible entirely? (2) "I will not turn away from them to do them good." Has God ever departed from His church? How can we believe this plain declaration of God and at the same time believe that the church became extinct? It is also affirmed here (3) "That they shall not depart from me." If God's people went off into Babylon and His churches lost their true identity, did they not depart from Him? But God says, "they shall not depart from me." The Lord is here making a contrast between this covenant and the old covenant with the Israelite nation as its subjects and He clearly shows that, while Israel, as a nation, had become corrupt, his people, under this new covenant, would do no such thing; because they are eternally united to him. The only possible way to deny that this Scripture positively teaches Church Perpetuity is to deny the plain teachings of God's word. It must have been these pledges of God to his people to be with them always, which strengthened his people in earlier days when persecutions were on every hand. Yes, even, in the dark days, when cruel Rome vented her malice yet more furiously than ever, when cruel murderers hunted the saints among the Alps or worried them in the lower countries; when the saints had poured out their blood in rivers and died the snow with crimson, even then, the Savior's promise, "Lo I am with you always," was doubtless a source of intense consolation. Lo today we stand on Mt. Zion, and looking back over all the dangers, toils, and snares to which the Church of God has been subjected, say with hearts bounding with joy, "Lord, Thou hast been our dwelling place in all generations" and a "very present help in every time of need."

Church Building in Galveston and Vicinity.

The losses to the Baptists in Galveston and vicinity, in church buildings alone, will amount to far more than fifty thousand dollars. The Baptist General Convention of Texas, at its recent session, instructed the Board of Directors, of which the undersigned is Corresponding Secretary, to undertake its rehabilitation of the Baptist Cause in the storm-swept section of the State, and to ask the denomination at large to render such help as the brethren may feel disposed to give. It is expected, of course, that Texas will do her part in this work, but the burden of supporting the preaching of the gospel over the entire section will fall almost entirely upon the State Board of Missions for some months to come. Not only were the meeting houses destroyed, but the homes of the people as well, and pretty much all their property was swept away except the bare land. The Board will have regard to the wants of our colored brethren, whose houses were all destroyed. Manifestly it would be wrong to leave them out.

This statement is sent to the papers with the earnest hope that pastors and churches will heed it, and send contributions for this large undertaking to the undersigned. It is a work too great for Texas Baptists to do in any short time. We appeal to the brotherhood to help bear the burden. We will do our utmost to use all money for the greatest good.

G. B. GAMBRELL,
Cor. Sec'y, Baptist Gen. Com.
Dallas, Texas.

"Protect Our Schools Against Fire."

The recent disastrous fires in two collegiate institutions for young ladies, one in the West and one in Virginia—at the latter college the 150 young ladies narrowly escaping with their lives—should cause the officials or trustees of similar institutions of learning to take promptly all possible precautions against dangers from fire, and to adopt all needed measures for the safety and escape of the students. This matter cannot be too strongly emphasized.

Very respectfully,
RICHARD J. BIGGS,
Baltimore, Md.

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T. J. BAILEY, EDITOR AND MANAGER.

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Obituary notices, whether direct or in the form
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A limited number of reliable advertisements will
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to name office from which and to which the
change is to be made.

The Lover of Freedom.

From the Commercial Appeal, we notice that the Catholics of Memphis are somewhat indignant over a recent ruling of their bishop, and have appealed to their higher powers.

It seems that, in certain parishes, they were in the habit of getting other than their own priests to officiate at funerals and marriages; and, these unpopular priests carried the matter up to their bishop, who ruled that geographical parish laws must be strictly observed, forbidding one priest crossing over into his neighbor's parish to officiate at marriages or funerals, from which ruling the several parishes have appealed.

This is interesting because, it shows that the Baptist idea of freedom, in religious matters, is getting to be American idea.

Every church, a democracy, within and by itself is the Baptist idea, or the New Testament idea. We congratulate the Memphis Catholics for this show of courage, in standing by their rights as freemen.

May the good and brave work go on and on, until every religious congregation, in the whole earth, shall be as free from outside interference and domination, whether on the part of bishop, arch-bishop or pope, as every Baptist congregation is, whether great or small, rich or poor, black or white, in town, city or country.

THE LATE ELECTION.

Some of our contemporaries are talking ad infinitum, ad uatum, over the late election, just as though it was the last to be held in these United States.

If our memory is not at fault, we have been having these presidential elections now for about one hundred years; and our prediction for the future is that, we will continue to have them about once every four years, un-

THE BAPTIST.

November 29,

"God is Not a Man."

This terse statement is to be found in Numbers, 23:19; and is a text the power of which is to be found in its simplicity. Every one knows what it says to be true.

Of course, God is not a man! we have been taught that from our infancy. But the best known truths are sometimes treated with disdain, and that which is simple is that which is difficult to be learned. Many people know the laws of health ought to be obeyed, yet how many are there who are tardy in the exercise of their obedience!

Job, 33:12, informs us that "God is greater than man"; while Hosea, 11:9, has it: "I am God and not man." Both these statements are somewhat similar to our heading: "God is Not a Man."

Mankind has its fit representative in Simon the sorcerer, who gave it out "that himself was some great one." In face of man's bigotry, he is, none the less, no more than a worm in the dust, as compared to the greatness of God. Or, turning the contrast around, let it be said, God is infinitely greater than man, as eternity is more than a second of time; or as the weak flame of a candle is less than the brightness of the sun. He is called "Wonderful—the mighty—the everlasting." And because of God's greatness and majesty, which is incalculably above man's insignificance, we are forced to exclaim: "God is not a man."

Again: Man changes. Not as the steady swing of the pendulum, but like the quivering needle of the compass, when it is agitated by electric forces. Man is so chameleon-like, that it is not possible to speak of him with any degree of surety. Tomorrow he will expend his venom upon that which is the recipient of his love today. He is vacillating, uncertain and not always to be trusted. But "God is not a man." He is "the same yesterday, today and forever," Jesus, "having loved His own, loved them unto the end."

"I am the Lord; I change not." James would have it: "With whom is no variability, neither shadow of turning." Unlike man, God never changes, but, loving us today, He will love us forever. God's unchangeableness is the corner-stone of man's salvation.

Still more: Man is quick of temper, and for the slightest provocation will take the life of a fellow creature. Anger is one of the major sins of humanity, and is evidenced from the sudden slap of a child by a parent, to the severance of friendship between a David and a Jonathan, upon the least pretext.

But "God is not a man" of whom the Book says, the Lord "is slow to anger." "He will not always chide," but is "long suffering toward us, not willing that any should perish, but that all should come to repentance."

To sum up: "Is not this text a good reminder, and a needed one, to us? With what lack of respect do we treat the Eternal One! How offensively familiar we sometimes treat Him, and what mandatory prayers we utter! Remember, "God is not a man."

W. A. HAMLETT.

til our Lord shall come again in glory and in power.

All this talk about the Democratic party being dead is the sheerest nonsense.

We remember, in 1892, having a campaign spell-binder, in Chicago, say, right after the great landslide, to Mr. Cleveland, that the Republican party was dead and plucked up by the roots—and they were not wanting who could wish that it was even so, as there are those who could wish that the Democratic party was as dead now as some seem to think. But, just four years later, in 1896, and now again in 1900, that same Republican party is the liveliest corpse that you ever dug up from a graveyard—you see "things are not what they seem" always.

There are too many "bosses," and corrupt men not a few in both parties, for either party to hold the reigns of government long at a time. So it is good for the whole country, when we can have new blood injected into the body politic every four or eight years.

The one real issue in this late campaign, or that which should have been the issue was ignored by both of the great parties—the liquor question. In peace, or in war, it overshadows all other questions; and, it costs more to pay the nation's "drink bill," than it does to support the whole fabric of government.

More men died in the Spanish American war from the effects of "drink," than met honorable death at the hands of the Spanish riflemen.

And furthermore, and worse still; unless our national gin-mill can get 2,000,000 of American youth every generation, the establishment, with all its infidelity, must shut down. "WANTED—2,000,000 BOYS!" is the voice written large over the doorway.

"One family out of every five must contribute a toy" else the nation's gin-mill is not supplied up to its full running capacity, for it runs night and day, never stopping. Will you help supply this iniquitous demand for boys? If so, which one of your boys shall it be?

The Minotaur of Crete had to have a tribe full of fair maidens every year; but the Minotaur of America demands a city full of boys every year. Are you a father—have you contributed a boy?" Such is the demand of this modern Moloch upon our homes and our people; and yet the question has never been recognized as an issue in American politics. There can be no other until this is met.

The record, of both the old parties on this question, is enough to sink them. Oh! what would we not give to cleanse the proud escutcheon of our government of that blot, the "army canteen," that has followed our flag as it has followed the course of the sun.

But it is reassuring to know that there are yet 400,000 voters "in the land of the free and the home of the brave," who have not yet bowed the knee to Baal, or given their children over to Moloch. May the God of the helpless help them, and their sturdy tribes increase, until no party shall dare come before the sovereign voters of America without a plank in its platform, prohibiting the manufacture and sale of the accursed stuff that now so sorely affects the race.

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W. A. HAMLETT.

190.

Sunday School.

LESSON FOR DECEMBER 2, 1900.

W. F. VARBOROUGH.

THE RICH YOUNG RULER. Matt. 19:16-26. GOLDEN TEXT: Children, how hard it is for them that trust in riches to enter into the kingdom of God. Mark 10:24.

After healing the ten lepers our Lord told his disciples something about the coming of his kingdom. Luke follows this with the parables of the Impotent Widow and the Pharisee and the Publican. Mark and Luke at this point give some of his teaching on divorce. Then in the blessing of the infant children the first three Gospels again become parallel. As Jesus was going forth from the house where he had blessed the infant children, (Mark 10:10, 17) the rich young ruler met him. He was on his way to Jerusalem and within a few weeks of the cross.

EXPLANATORY.

AN IMPORTANT QUESTION. "Master, what good thing shall I do that I may have eternal life?" Mark and Luke say that he addressed the Master as "Good Master." The several statements of the question vary, but the leading thought is the same in all. It is quite certain that the young man had a very inadequate idea of eternal life, and a very erroneous estimate of how to get it. The question constituted the subject of much quibbling among the rabbis, but in the young ruler's mouth it was a serious, earnest question.

His sincerity of soul rebelled against the hollowness of the teachings of his time, and he thought this original teacher from Galilee could tell him something new that he might do. He was evidently disappointed in the reply of Jesus, for he was looking for something extraordinary. Keeping the commandments was too commonplace, he had been taught that all his life. He thought, perhaps, Jesus referred to some new commandment and so asked him "which" or what sort of a commandment he was talking about. Jesus referred him to the second table of the Decalogue, summing it up in the statement in Leviticus, "Thou shalt love thy neighbor as thyself." Had he seen into

what it was, while Mark and Luke represent Jesus as saying, "One thing thou lackest." McLaren says there is in the question, "A tone of weariness as if he were not only disappointed that Jesus had nothing new to tell him, but also deeply conscious of a hungry heart that had found only that which is not bread." He had hoped to get from Jesus a solution for a perplexing problem, but the answer was so commonplace that it brought no relief.

Perhaps is is somewhat little thing that he has overlooked and Jesus may be able to tell him what it is. Jesus does tell him of one other thing that he must do if he would enter into life—sell his vast possessions and distribute among the poor. This was no commonplace demand. What could it mean? Did Jesus mean to each that poverty is essential to salvation? The young ruler lacks the one essential of salvation which is not poverty, but supreme devotion to God. His wealth had the first place in his heart and he must renounce that before he can have the other.

By one stroke he revealed this to the young ruler, who now found the cost of discipleship greater than he cared to pay and so turned sorrowfully away.

The young ruler's sin is a common one. It is hard to keep money from getting the first place in our hearts, whether we have it or not. If it is not money it may be something else and anything that comes before God in our hearts, will exclude us from the kingdom of God. If anything besides our Lord has the first place it must be renounced. Nothing less than a complete surrender to him as Lord and Savior will give us eternal life. Jesus did not mean to teach that men must part with their possessions before they can become Christians unless they kept them from becoming Christians. He simply by this demand wanted to show the young ruler where he really stood.

A SOLEMN WARNING.—As the young man turned away with bedewed brow Jesus took occasion to speak a word of warning to his disciples concerning the danger of riches. He first says according to Matthew "It is hard for a rich man to enter into the kingdom of heaven." Then according to Mark he qualifies the statement by saying to his amazed disciples, "Children how hard is it for them that trust in riches to enter into the kingdom of God."

The mildness of this explanation is dispelled, however, by the statement found in all three of the synoptic gospels that "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." Jesus means to say by his answer "With men this is impossible—but with God all things are possible" that it is simply impossible for a rich man left to himself to be saved. Wealth is not a sin in itself, but without the grace of God in the heart it will prove a snare and a delusion. Unless God is put first the rich man will always be guilty of the young ruler's sin. It is hard to possess riches and humble faith at the same time. Nothing is gained by attempting to turn down the proverb about the Camel and the needle's eye. It was a common oriental expression used to denote what was very difficult or impossible and the disciples had no trouble understanding it. It is previous to be ich unless God has his throne in the heart. If he be given his rightful place wealth is easily transmitted into heavenly treasure.

THE BAPTIST.

his heart as the Master saw, he would not have answered, "All these I have kept from my youth up." Jesus soon showed him that he was mistaken. Had he loved his neighbor as himself if it would not have been necessary to remind him of his duty to the poor.

When the law is held up in its majesty for men to measure themselves by, they soon perceive their short comings and realize their failure. It is the best way in the world to make men realize that there is no salvation through the law.

ONE THING LACKING. This was a model young man and had much in his favor. He had doubtless kept the letter of the law and possessed many excellent traits of character. Besides, he possessed wealth, social standing, rank and the enthusiasm of youth. These, instead of being despised, may become, if wisely used, stepping stones to usefulness and happiness. But in spite of all these excellent things something was lacking. Matthew represents the young ruler as asking what it was, while Mark and Luke represents Jesus as saying, "One thing thou lackest."

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A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease; fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir.

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine; but all failed. Since taking Lemon Elixir I can eat anything I like.

W. A. GRIFFITH.

Rivesville, S. C.

Mozley's Lemon Elixir.

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors failed.

N. D. COLEMAN.

Seneca, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

No. 1314 Jefferson, Louisville, Ky.

Mozley's Lemon Elixir.

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

C. H. BALDWIN.

No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.

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Woman's Work.

From Chicago.

DEAR SISTERS:

I have, for some time, intended to write to you and tell you something of my sojourn in Chicago. During the heat of the summer my health began to fail; so, about the first week in August, I decided to come to the city and spend sometime, hoping that the change of climate, together with the lake breeze, might be beneficial to my health. At first we stopped with the Young Women's Christian Association, which fronts the lake. A grass covered park intervening, which contains Logan monument, presents a grand view. At this house it is pleasant to meet and exchange ideas with Christian ladies of different states.

In about three weeks after arriving, there was an Encampment of the Grand Army of the Republic. The parade passed our boarding place and street being the most prominent in the city, was most grandly decorated with arches, additional lights and innumerable flags. Everyone, of course, wanted to see; so park, sidewalks and even parts of the street were literally thronged with people. A young lady from the South, boarding at the same building as ourselves, invited all Southern ladies in the house to come to her room on the front, which invitation was gladly accepted. The superintendent gave strict orders that there should be no waving or demonstrations of any kind from the inmates while the parade was passing. Everything went quietly along until it was becoming somewhat monotonous. The parade continued passing so long that one of our ladies fell across the bed, declaring it to be a nuisance. Finally she decided to come to the window and look out again. Very soon a band just in front of our window struck "Dixie," which stirred the heart of every Southern woman in hearing. Rules and regulations were no longer regarded. Cheers, applause, waving of handkerchiefs, clapping of hands and enthusiasm demonstration in general took possession of our room. Whether the superintendent was disturbed by the commotion, we are not aware; if so, no doubt she considered us incorrigible as she failed to reassert her authority. Our position was something like that of the dancing Dutchman who could never stop dancing as long as the music lasted, so about the only resort our superintendent could have had was to stop the music (*Dixie*).

THE BAPTIST.

A few days after this was "Labor Day," so we had another parade, though not as extensive as the other. The former lasting four hours, while the latter only two and a half hours. All being quiet again, after visiting the parks and other places of interest, the thought occurred to me that if I could spend the remainder of my time, which was three months, at the Baptist Missionary Training school, how profably I might occupy the time. While getting the benefit of the climate, I could also receive religious instruction and be enabled to do more efficient work. So I applied for entrance into the school, though not without doubts and fears as to my acceptance, supposing it to be principally a place to fit young ladies for life work who wish to become missionaries. But I am happy to say that after listening to my story that I wished to improve myself for church work in my own home I was graciously received. If I had applied for a full course as a regular missionary I would not have been received, upon the ground of physical weakness. If nothing else; but, applying only for three months, for the purpose before stated, I was received without hesitancy, and must say I thank the Lord for directing me to this home, an ideal, blessed home where Jesus loves to dwell. I can most heartily recommend this institution to any young lady who feels impressed that the Lord has called her to work in His vineyard, or even those of mature years who wish to fit themselves for more efficient work in their own homes or elsewhere. The ladies in charge are specimens of the highest type of Christian womanhood, kind, gentle and persuasive in discipline, ever looking to the interest and comfort of the students. The domestic work is carried on with perfect system and order, the same spirit pervading the whole house—that of serving and honoring the Master. The students are kind and affectionate to those who have charge of them, as well as toward one another, at all times showing great zeal and earnestness in their life work. The instruction, for the most part, is given in the way lectures, and, too, from the best of talent. In addition to Bible instruction, there are physical and vocal culture and other branches by efficient teachers, none of whom receive salaries. Surely the Lord will reward these faithful servants.

I expect to return about December first to my beloved home, Lexington, Mississippi, but will ever look back to my time at the Training School with loving remem-

brance, praising the Lord for putting it into the hearts of His people to found an institution so suited to the purpose for which it is intended.

Anyone wishing to know something of the boarding expenses, which are mod rate, will be speedily informed by corresponding with Miss M. G. Burdette, 2411 Indiana Avenue, Chicago. Hoping that many may be led to inquire and make use of their opportunity I am

Yours in His Name,
EMMA F. BROWN

Box Packing

As was announced on Sept. 28, the ladies of Copiah Association met in the Crystal Springs Baptist Church for the purpose of packing a box to send to Rev. J. W. Solomon of Red Okla. It was an occasion long to be remembered both for the social feature and spiritual fast.

Eleven churches out of the fourteen in our association responded nobly filling the box with everything that was needed or could be used for comfort. There were handsome blankets, quilts, shoes, underclothing of all kinds, dresses, hats, suits of clothes, a box of home remedies, even thread, buttons, needles and two many things to enumerate. Let the following speak of itself. Everything in the box, but three articles, was fresh from the store and the amount sent from each church was as follows:

Smyrna	\$ 5.50
New Zion	14.50
Spring Hill	5.00
Harmony	11.90
Crystal Springs	51.25
Hazlehurst	35.00
Wesson	21.50
Gallman	26.00
County Line	10.50
Damascus	18.00
Hopewell	12.15

Total value of Box \$211.30

The following grateful letter from Bro. Solomon shows how much our efforts were appreciated, but before giving the letter I want to thank our noble sisters for the hearty response they gave, and urge upon them to continue in the good work and when the call comes next fall may every church in our Association come up with a part.

MRS. W. A. MCCOMB,
President of W. W. Work of
Copiah Association.

The Letter.

DEAR SISTER: Tonight finds me at home. I have just got home from a mission tour. I will try to write you. We received your nice and most welcome Box last Thursday. We had been looking for it some time and had fixed in our minds what kind of a Box it would

be, from what you wrote me. You

told me how you all had fixed the Box and told me many things about the box, but I will have to say—as one of old—t he half had not been told. You said in your letter, if we appreciated the box in receiving it as much as you all did in packing it, it would be highly appreciated. I know the Bible says, "It is more blessed to give than to receive", but I do think if you could have seen my wife and children when I was taking the things out of the box you would have had to say surely, no one could enjoy anything more. I would love for those who fixed up Louis' (the baby) with those nice things, could have seen him. He exclaimed: Wasn't them good people who sent me so many nice things!

Next was Lawler; a hat would have to be larger to appreciate anything more than he did. His suit was so nice, just a fit! He looked at his many waists, and went to say, they were nice, when he saw that nice box, he grabbed for the nice little box and when he opened it, behold he found in it something above all to him—a knife and marbles. By this time Louis was making so much noise with his tin bugle as he said, you could hear nothing more. I don't think they will ever suffer with lung trouble.

Next was Sidney, who was well pleased with his many nice things. His heart was full of appreciation at the many nice things.

Just at this time there was a calm, and then came in sight—Jewel—I thought she had a fit. I asked what was the matter; she went like she was going into the box head foremost, but when she got out of the box I understood it. Oh! She exclaimed. This is my doll! Here was a glad heart. Then she read aloud the letter she found in the work basket. At this time I saw my wife tanned in the face like she had a high fever. She said when she spoke: Just the hat I wanted! You could not have suited her better; she had been wanting a hat a long time and could not get the kind she wanted, but at last it came. If you could have seen her walking through the house with her hat and cape on, and those nice blankets in her arms, you could say you saw one happy woman. She was well pleased with her quilts. She said it was such nice quilting. She was delighted with her fine dress.

T. B. was well pleased with his fine suit and his many nice things. My suit fit well; it was nice, I was well pleased with them. My shoes were just what I wanted. My overcoat was too small; it was just

Temperance.

The Christian in Politics.

In THE BAPTIST of November 1 on page 8, at the close of a communication entitled "Come one, come all," I note the following:

"Clinton will greet her visitors with the banner union of the State; 200 strong and all together, we will celebrate the election of Mr. Bryan to the presidency."

I want to ask if the B. V. P. U. means to endorse a man for the presidency of the United States who is known to be first, last, and all the time, against the suppression of the whiskey traffic? If so, be it known to the world, that I am a young, but fully grown Baptist, but not in that kind of a union. I take it, that it is a sad commentary on Baptist consistency that out of one hundred thousand Baptists in Mississippi, the anti-whiskey party cannot get an electoral ticket. Men argue that it is simply throwing away votes to cast them for Woolley and Metcalf, but this need not be so. Of four million Baptists in the United States at least one million must have the right of franchise; if so, and they would "vote as they pray," they alone would cast one million votes "for God and Home and Native Land," to say nothing of the Christian voters in other denominations.

First, That we endorse the State policy of working to create a sentiment for a State prohibitory law. Second, That we urge upon every union the vigorous enforcement of the Dinsmore Law for the suppression of the blind tiger.

Third, Resolved, That each union will endeavor to secure one memorial or life membership for an organization fund, and will carry out the State plan of work as fully as is possible.

Fifth, Resolved, That we request our State to petition our government to abolish the army canten.

Sixth, That we ask our State to make suitable recognition of the great value of the Dinsmore Law to the temperance cause in Mississippi.

Seventh, Courtesies—Resolved, That we owe much gratitude to the friends of Jackson, who have made our Convention, and have contributed so loyally to our pleasure and assistance.

MRS. MABEL PUGH,

Rec. Sec. 7th District W. C. T. U.

W. C. T. U. Convention.

Jackson has justly been called the City of Conventions, owing to the numerous and diversified public deliberations which often assemble within her gates; but none were ever more gladly welcomed than the 4th annual Convention, 7th District, Mississippi W. C. T. U., which convened in Jackson, November 10, presided over by the District President, Mrs. S. A.

Bible as I understand it; therefore, I will never vote for a man, nor set of men, who play into the hands of the whiskey power for office. Are there no Christian men in the United States—men who are opposed to every form of sin, who are competent to discharge the civil duties of this nation? If not, let us take some good man and educate him for the presidency, rather than vote for a whiskeyite.

Brethren, our nation will never be ruled by righteous men until we stamp every form of sin with our righteous disapproval, which can be done only by voting for men who advocate principles of righteousness.

Yours in Christ,
L. D. POSEY.

Resolutions Passed By the 7th District

W. C. T. U. Convention, Jackson,
Miss. Nov. 10, 11, and 12, 1900.

PREAMBLE.

In the mercy and guidance of God we have so far been enabled to uplift our standard "for God and Home and every land," and trusting in His help for the future be it resolved,

First, That we endorse the State policy of working to create a sentiment for a State prohibitory law.

Second, That we urge upon every union the vigorous enforcement of the Dinsmore Law for the suppression of the blind tiger.

Third, Resolved, That each union will endeavor to secure one

memorial or life membership for an organization fund, and will carry out the State plan of work as fully as is possible.

Fifth, Resolved, That we request our State to petition our government to abolish the army canteen.

Sixth, That we ask our State to make suitable recognition of the great value of the Dinsmore Law to the temperance cause in Mississippi.

The most elaborate and graceful resolutions were passed by the Convention, thanking the First Methodist church, and its able pastor, Dr. Black, Rev. Mr. Yarborough, Rev. C. F. Emery, the railroad, Jackson Electric Railway, the new papers of the city, and the citizens of Jackson, for aid, courtesy, and liberality, all of which will be gratefully remembered by each and every member and visitor to the Convention, as a flower culled by life's wayside, and whose sweetness will linger as proof of God's power, to fit us for higher aims and nobler efforts.

Appropriate memorial services were held, in remembrance of Mrs. Askew, Mrs. Price, and Miss Anna Simonton, whose death left a void in our ranks and hearts.

After a special meeting at the Governor's mansion, the home of Mrs. Longino, the Convention adjourned to meet in the city of Florida, one year hence.

MISS ANNIE G. CAGE.

THE WEST.

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B. Y. P. U. Department.

BY W. P. PRICE.

Bible Readers' Course.

Monday, December 3.—Psalm 55. Enemies of the faithful are God's enemies. Compare Psalm 109:30, 31.

Tuesday, December 4.—Psalm 56. Blessed knowledge (vs. 9). Compare I John 3:24.

Wednesday, December 5.—Psalm 57. The fixness of my heart (vs. 7). Compare Psalm 112:5-7.

Thursday, December 6.—Psalm 58. A will be righted some day (vs. 11.) Compare Gen. 18:25.

Friday, December 7.—Psalm 59. Who is our perpetual enemy? Compare I Peter 5:8, 9.

Saturday, December 8.—Psalm 60. Our help against the adversary (vss. 11, 12.) Compare Psalm 146:3-5.

Sunday, December 9.—Prayer Meeting—How to listen. Matthew 13:1-23; Sunday-school lesson: Bartimeus healed. Mark 10:46-52.

—The Baptist Union.

No more important thing is connected with B. Y. P. U. work than the singing—nothing can kill a Union quicker and deader than poor, slow, draggy music. Let us have more spirit in our singing, not only in our Young people's work, but in all our church life. Let those who do pretend to sing, sing out and on.

It would be well for many of our Unions to do as Hernando has done—have Brother W. E. Ellis come and give his address on "A Village Preach Abroad." No more interesting letters from abroad, have I ever seen than those he gave THE BAPTIST last summer. None of us know as much about Bible lands as we ought, and there is no better way of learning of them, next to a trip, than to hear some one tell of them, who has looked upon them, and walked up and down their hills and valleys.

Never get discouraged because the attendance is small, and the workers few. Have your folks to come and bring their Bibles, and put in good time in its study. The numbers will increase, as the interest you take in it yourself, usually. Study variety, in all your exercises. Be prompt, in your attendance on the services, and quit on time.

Mt. OLIVE B. Y. P. U.

The Mt. Olive B. Y. P. U. has

been recently organized, and I am happy to say, is growing in usefulness. It is interesting to see how each of the forty members has taken hold of this new work. Those who have never spoken in a religious meeting are now promising workers. Several say, the study of the Bible has become more profound and interesting.

We try to make the meetings instructive. After the synopsis of the daily readings, we take up our programme, which is composed of readings, songs, recitations and talks—followed by a general discussion of the subject, in which all are encouraged to take part.

We endeavor to keep in line of the objects fostered by the Mission Board.

Respectfully,
(Miss) ERRA B. BURRESS,
Corresponding Secretary.
Groveville, Miss., }
Nov. 21, 1900.

A FLYING TRIP TO CLINTON, TO THE B. Y. P. U. CONVENTION.

On the afternoon of the 7th inst. I took the Cannon Ball at Canton, and went whirling and dashing across the iron railway of the Illinois Central, and ere I had time to brush the dust from my "travel-stained garments," the conductor was handing me down into the Union depot in the Capital City, informing me that this train would make connection with everything. I didn't doubt his word when I found that six trains passed this point in a short lapse of time.

You can imagine my surprise and disappointment, when I arrived at Clinton, to find that my grip was in Jackson, and destined to remain there till after the B. Y. P. U. convention had closed, though I held a through cheque in my purse from Canton to Clinton.

It was hard for me to realize that "all things work together for good to them that loved the Lord." There I was, for the first time in my life in this historic town, noted for its distinguished people, the seat of Mississippi College and Hillman Institute, to attend the B. Y. P. U. convention, in a simple suit that I had traveled in over dusty roads and crowded cars since early morn.

When I arrived at my home—Mrs. C. I. Allen's—I found two young ladies in the same box; they had been there for two days without their trunks.

We all laughed heartily and went immediately to the chapel (without spending any time on our toilet), where we found the B. Y. P. U. Convention all aglow, send-

ing forth its beams of light from the radiant countenances of a mighty host of God's own children.

The fire had been kindled a year ago at Canton. Slowly but steadily it had been burning in the hearts of our people—big, little, old and young—till it seemed to me the entire convention was eclipsed. In all of my life, I never saw such a profound demonstration of the Holy Spirit!

I attended this convention as a visitor. I wanted to see what it meant. After I had listened to the pointed speeches of Brethren Sturdivant, Culpepper, Low, Derrick, Gray, Brough, Hamlett, Lawrence, Cohron, Searcy, Johnson and Rowe, I had solved the problem. The gist of the B. Y. P. U. Convention was the study of the Bible, and missions was the natural consequence. No wonder that this meeting was so intensely missionary, that every subject touched on missions, that the Holy Spirit predominated.

It was the life work, the favorite theme of our loving Savior, and we almost hear His thrilling voice when He looks down from the great white throne on His own, whose we are and whom we serve, as he says: "Go ye into all the world and preach the gospel to every creature."

Sisters, if you ever have an opportunity of attending this convention, do so. It is so much in line with our W. M. Union work that it will prove to be an impetus to our work.

My home was near the college, with that genial, warm-hearted unassuming lady, Sister I. C. Allen. She entertained several charming young ladies from Hazlehurst, and

Mrs. Hollinsbe, from Canton. Quite a number of bright, genteel, Mississippi College boys were boarding here. All together, we were a merry crowd.

I left Clinton on that densely crowded train for Jackson on the afternoon of the 8th. Here I was met by my fond friend, Mrs. Noble, with whom I spent a few days quite pleasantly.

In company with Misses Eu'a and Florence May Noble, I attended the reception at the Baptist church Thursday evening, given by the local B. Y. P. U. to the returning delegates. It was quite a reunion; pleasant memories of former meetings were vividly brought to our minds. It was indeed a real pleasure to meet again our new-found friends.

The music was highly appreciated. Refreshments were elegantly served.

What a long letter I have written, and yet "the half has never been told."

MISS CLARA BOYD,
Goshen Springs, Miss., }
Nov. 16, 1900

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